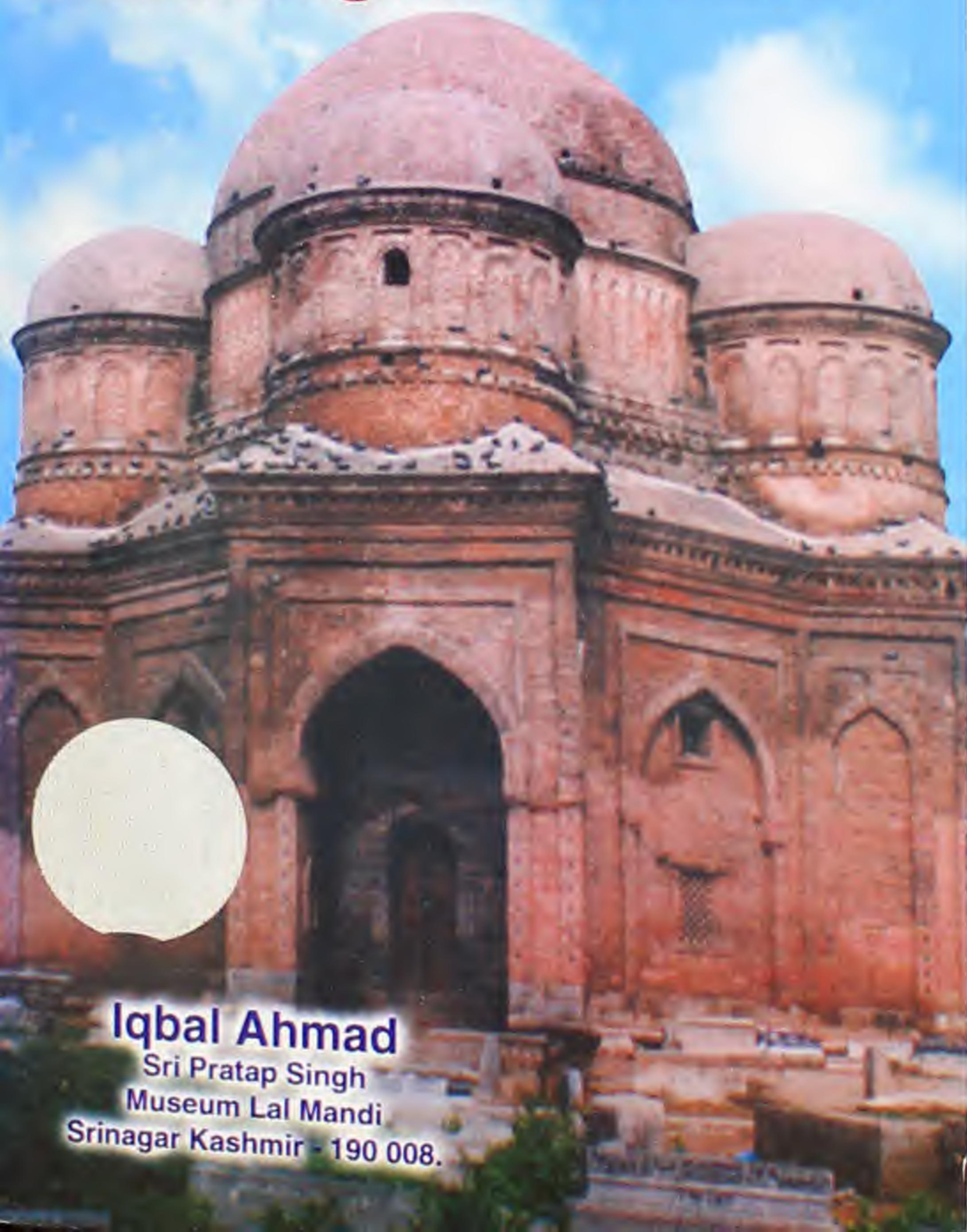


A guide to Archaeological Monuments



Iqbal Ahmad

Sri Pratap Singh
Museum Lal Mandi
Srinagar Kashmir - 190 008.

“A guide to Archaeological Monuments”

© All rights reserved with
author.

Rs 11/-



-- *Iqbal Ahmad*
Sri Pratap Singh
Museum Lal Mandi
Srinagar Kashmir - 190 008.

P R E F A C E

It is well observed that visitors of this land are not only interested in its scenic and climatic beauty but some take with them taste of intellectual nature. They are passionate to know more about the history and culture of the land. They have interest in the works of its past man and visit those places where such works are seen in shape of archaeological monuments.

Unfortunately, the state government never attempted to explore those archaeological sites for its tourist industry. These sites are in utter neglect and no basic infrastructure to its visitors is provided anywhere. Most of the monuments are not even listed in its tourist map and there is no any archaeological hand-book available to a visitor. In absence of these basic facilities most of the visitors miss to see the monumental wealth of the land.

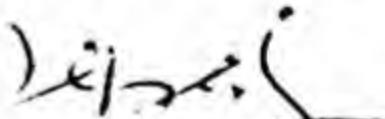
It is the responsibility of tourism and archaeology department to jointly explore the possibilities for archaeological tourism of the land, being an archaeological expert I feel cultural tourism has a good future in this land, provided it is explore on scientific lines. Plenty of literature is available on various cultural fields of the land, Archaeology which requires a scientific study few books are also available on it which include few

European works too. Ancient monuments of Kashmir (1933) by R. C Kak and Archaeological remains in Kashmir (1935) by A K Bamzai no doubt are fine descriptive works but these are very old . they miss the new researches and new finds. Since 1935, there has been no effort to prepare any such archaeological handbook so that the new discoveries made could have been incorporated in that. The books published in thirties as mentioned above also could not serve a guide to the visitors as per their size and cost.

Perhaps it is first time when visitors of the land are provided this booklet, titled 'A Guide to Archaeological Monuments' which he can easily afford to buy and carry. It has been prepared with an intention to provide its visitors a basic concept of ancient archaeological evidences, architectural styles and a brief description of its various archaeological monuments.

In production of this booklet I am grateful to my photographer Mr. Zahoor Ahmad Khan who provided me various photographs of the monuments and Nasir Ahmad Khan for composing the matter.

My thanks are also due to those European visitors who inspired me for taking up the job.



-- *Iqbal Ahmad*

Dated: 1st January, 2003

1903

INTRODUCTION

Traditions speak that Kashmir valley in ancient times was occupied by water and it was called Satisar. Several legends are accounted in various chronicles which tell the story of the Lake and its waters. A common legend states that there dwelt a hermit called Kash. He got the waters of land drained and the land so dried retained his name as Kash which later came pronounced as Kashmir.

The Lake Sati is said was named after Parvati a Hindu deity (consort of Siva). A demon named Jalodbhava lived in the Lake. He did not allowed the waters to flow down the Gorge near northern end of the valley. The demon is said was killed by Devi mother Sati. (Another Hindu deity and controller of the titanic forces) water drained off across a hole near Baramulla (North Kashmir).

One more curious legend accounted in Persian chronicles states that once Prophet Solomon the Prophet of demons heard of this land. He arrived here and directed the water demons to remove the hind-rances in the normal flow of its waters near Baramulla.

Geologists have put up their own theories of the story. Drew a noted European geologist states that

the mountain on the western side had a weak spot, technically known as fault, he felt that the increasing pressure of the inland sea may have forced this spot to yield.

His reaches concluded with the view that the land was full of waters. He names it a lake and gives 2000ft its depth. Dr. Francois Bernier the French traveler has given his own view. He writes, 'I rather image that mountain sank in some subterian cavern which was disclosed by a violent earth quake not uncommon in these countries. However, there is a common view that the whole waters of the land has a single drainage way near Baramulla. It was a narrow passage which due to increasing and continuous flow of the water gradually widened its way and helped waters to flow in large scale.

A time reached when maximum waters of the land drained off and millions of years old lake turned lastly a dry land. It was very late when human settlement flourished here. The story of man of this land hardly goes back to 3rd millennium. The first people who arrived are known as Nagas. Their ruined settlements have been sited on few upper lands of the valley. Nagas are believed were followed by Aryans. Few scholars claim to have found evidences of some Jewish tribe in the valley. However, thee is no

chronology available either of these tribes anywhere. The earlier historical outline makes the mention of some Ashoka who has been identified with famous Mauryan Ashoka. He is said to have founded the earliest capital city of the land at Pandrethan on the outskirts of the Srinagar in 272 BC. The archaeological and numismatic evidences available suggested the presence of some Indo-Greek and Indo-Synthian princes before the arrival of mighty Kushans in first century AD.

Kushans are not only mentioned in the land's history but names of few of its kings are known in local traditions as well. There are few towns attributed to them. Kanishka is said to have founded Kanishkpura in Baramulla and another prince Huvishka is stated to have founded Huvishkpura modern Ushkrar in (Baramulla) Kushans in the land are believed to have been followed by Kedera people in 4th century AD. Huns invaded the land in 6th Century AD and continued here till the local people of the land emerged on the throne in 7th Century AD.

These were called Karkotas Lalitaditya belonged to this dynasty. Several glorious monuments are attributed to this king. Those included the Sun Temple at Martand (Anantnag) and group of temples at Parhaspura (Srinagar). He is titled the great architect

of the land. Another builder of the land belonged to Utpala dynasty called Avantivarman who ruled in middle of 9th century AD. The massive stone ruins of two temples seen at Avantipura are those monuments built by Avantivarman.

During the early decades of the 14th Century AD, kingdom passed to the Muslim Sultans of the land. Sultan Sadur-ud-Din who embraced Islam in 1320 became the first Muslim Sultan. He was succeeded by Shahmeri Sultans in 1339 AD. Zain-ul-Abidine locally known Budshah (great king) belonged to this dynasty. Budshah's period was a golden era for the land and its people believe various historians. He is said was not only a great builder but greatest among sovereigns the land has ever seen. All most all trades of handicrafts of the land are associated with him. No one is said lighted his stove in his empire for complete three days when the favourite king died. Shahmeri's were followed by the Sultans of Chak tribe in 1555 AD. The land in 1586 AD passed into the hands of mighty empire of Mughals and it was made one of the provinces of the Mughal empire by Akbar. Mughals ruled the land through its various governors. They beautified the land with their magnificent gardens. It was also a constructive period for the land. In forties of the 17th century empire lost

its glory and passed into the hands of Durrains of Afghanistan.

Ahmad Shah Abdali in 1752 laid the foundation of Durrani dynasty. They followed the traditions of Mughal governance and ruled the land upto 1819 AD. Durannis were succeeded by Maharaja Ranjit Singh of Punjab who finally handed over the Jammu province to its faithful commander named Gulab Singh. The Maharaja later purchased the land of Kashmir and its people from the British and founded the rule of his own dynasty called Dogras. In 1947, the rule of the land passed into the hands of democratic government.

EVIDENCES OF EARLIEST MAN

Archaeologists have found evidences of earlier man in Lidder Valley of the land. It was Prof. H D Sankalia (Archaeologist) who visited the valley in 1969 and found few earliest stone tools. He attributed these tools to the earliest in Asia thousands of years back to Christ. Perhaps this was the period when the lake Sati still existed. Such tools later were cited in the north-western valleys of Rambara, Vishu and Sind. The earliest neolithic evidences were spotted on several plateaus of the valley. At several such places scientific excavations were carried. Archaeological survey of India in year 1961 conducted excavations of Burzhama 24 kms north-east of Srinagar plateau where few Megaliths were located. The excavation is said lasted for a decade. The site revealed cave pits, used by earlier man as their shelters. These pits were oval shaped, wide at bottom and narrow at top. One of the pits measured, 2.74 m at top, expanding to 4.57 m at the bottom and carried depth of 3.95 m. Next to Burzhama, megaliths were spotted at Gufkral 41 kms towards south east of Srinagar. The structural data of the site consisted of oval and circular shaped pits. The ruins of these settlements date back to 3rd

millennium. More recently earlier stone tools and few cave shelters were identified by the Archaeologists of CCAS Kashmir University at Manasbal, Srinagar. The lost phase of occupation at Burzhom and Gufkral sites are identified as early historical but still there were missing links which as per the observations of S L Shali (Archaeologist) got exposed at Semithan-Bijbehara 44 kms from Srinagar. He writes that excavations on the plateau of Semithan provided clue to some mysterious problems. It presented an impressive data towards the continuity of historical events in the valley from 500 BC to 1st Century BC. The materials consisted of pre northern black polished ware, (600-500 BC) northern black polished ware and panch marka coins (500-200 BC) coins of Indo-Greek and Indo-Scythians (200 BC to 1st Century BC) were also found at the site.

These cultural materials were recovered from the various layers of the Semithan Archaeological site.

TERRA-COTTA SETTLEMENTS

A part from the above earliest cultural evidences, Archaeologists came across few terra-cotta settlements made of large bricks from various places of the valley. Archaeologists have been attributing these settlements to Buddhist monuments. Earliest evidences of this culture were reported from the upper reaches of Lidder Valley. These are dated to 1st Century AD.

The lost matured stage of the culture is believed flourished in the hills of Zabarwan at Harwan which is dated to 3rd Century AD.

The terra-cotta settlements discovered in Lidder Valley are considered the earliest one. These were found at two different places, one at Liddru Pahalgam and another at Hutmura Martand. During a trial dig of these sites in 1979 and 1986 respectively. One of the tile pavements was laid out in concentric circle with a full blown lotus in the centre. The motifs depicted on these tiles represent mostly floral and mythical designs.

The more advanced and large terra-cotta settlement was earlier found at Harwan 19 kms in the north-east of Srinagar. This discovering was made in year 1921

by R C Kak veteran archaeologist of th eland. The site was fully exposed and it revealed several terra-cotta pavements and ruins of few Buddhists monuments. The courtyard and the platform of the constructions was laid in finally finished tiles depicting various types of motifs.

The settlements are enclosed with a pebble wall. Archaeologists like R C Kak names it 'diaper pebble style'. In this style the heavy stones are inserted at required distances of the small pebble wall to ensure the durability of the wall R C Kak while commenting on early monuments says, the earlier monuments have faced the plain and height of pure Gandharain order but differences in material and style are quit visible. Unfortunately all the earlier monument are in utter neglect so nothing concrete can be said about these ruins.

ANCIENT MONUMENTS (600-1338 AD)

The most of the ancient monuments of Kashmir demonstrate a very strong ancient Grecian influences. P N K Bamzai the noted historians of the land states 'the characteristic features of the Kashmirian architecture are its lofty pyramidal roofs, its trefoiled doorways covered by pyramidal pediments and the great width of its inter-columnations. That it had been influenced by Greek and Roman styles is evidenced by the close resemblance which the Kashmirian columnade bears to the classical peristyle of Greece'.

The ancient monuments of Martand, Avantipura and Pattan are such evidences where Grecian architectural influences are very much evident. Ancient Kashmirian architects are believed borrowed the style form the Bactrian and Indo-Greeks occupation of its frontier lands. Famous archaeological monuments are the ruins of temples constructed in medieval period (600 to 1338 AD). The material used in these temples is different from Harwan, Ushkar and Hutmur sites. These temples are constructed of magnificently chesseled massive stones. Most of the temples are rectangular and quadrangle in plan

and usually consist of a single chamber with a portico. The main edifice is surrounded with a cellular peristyle, some temples are circular in plan while many temples does not possess any cellular peristyle, walls are built of massive stones kept externally plain the internal portion of the cella is also plain, while the interior of cellular peristyle are surmounted by a sloping cornice, usually decorated with rows of geese, alternating with rosettes and Kirimukhas: Doorways of the temples are mostly rectangular surmounted by trefoil arches, bays are completely absent in these temples roofs were exist are seen mostly pyramidal while the columns are either smooth or fluted.

A cella to house the image of the deity (garbha-griha) and often a small hall in front for the worshipers (mandapa) were regarded adequate for a simple Hindu temple. The ornamentation of these temples is been largely naturalistic delineating with a conspicuous zest human and animal forms. The representation of living beings mostly of their god or goddess Scriptural injunction is very common in these temples. These temples mostly formed the Doric, Gandhara and Poguda style of construction. One more interesting feature of these temples lies in their superb situations. The for most temples are imposed

either on lofty plateaus or on river banks, this fine situation of these constructions had added a lot to their glory. According to R C Kak 'the medieval architecture of Kashmir depended for its effect upon (i) The simplicity and unity of design, (ii) The massiveness of stone used (iii) The finish of dressing (iv) and last but not least, the natural beauty of the site chosen for the erection of the temple.

SULTANATE PERIOD MONUMENTS (1339-1589 AD)

Muslim Sultans are said not only introduced wooden architecture but patronized it as well. Historians like Srivara, Mirza Haider, Bamzai, G M D Sofi and Hassan Khoihami have given a long list of buildings and Palaces constructed by Zain-ul-Abidine and other Muslim Sultans. Most of these Palace are reported were in several stories and decorated with fine types of wooden-carving and lattice works. The most notable among these were Zaina Lank at Island of famous Wular Lake and other at Nowshehra Srinagar which was known as Zaina Dab. Unfortunate the land could not preserve any evidence of any royal Palace of the Sultanate period 1339-1589 AD. The monuments available of the period are mostly religious shrines, mosques and tombs which represent the typical

wooden architecture of Kashmir. Material used in these constructions includes bricks, wood and stones. Tombs are the memorials of great Sayyeds and Sofi saints raised over their respective burials. These are square in plan and mostly self contained buildings, plinths are of deri stones while the chambers constructed sometimes of bricks and mortar and sometimes of logs laid across each other, the space between logs have been filled with brick-work, chambers are square with a cenotaph (Zarich) of lattice work in its centre. The entrance to chamber is usually from the south, bays of the chamber are decorated with fine types of Jali screens of wood, the interior as well as the exterior of the central chamber is sometimes covered with papier-machie paints, the columns around the central chamber as well as the roof are elaborately carved; the low pyramidal roof projecting over the whole super structure was originally built of earth and brick bark overgrown with a single of white and blue irises hardly seen now anywhere.

The roof is usually surmounted by a rising steeple, the final of which is moulded, the largest moulding being sometimes in the shape of an umbrella usually covered with metal, the metal used is of either brass or of copper. Sometimes the finals were of earthen

pottery. Such tombs were mostly seen in rural areas of Southern Kashmir. These olden tombs appear either to have lost their steeple along-with their earthen finals or to have had then restored in metallic form.

MOSQUES

Mosques are mostly quadrangular in plain imposed on concrete plinths, they are very different from self contained buildings. Mosques had a spacious courtyard with a large prayer hall, the centre of the prayer hall is occupied by a recess called Mihrab indicating the (Qibla). A pulpit (member) to the right is meant for the Imam who leads the prayer. A tower or menaret in the middle of the western side originally intended for the *mou'zin* to call the faithful to the prayer. The main entrance to mosques is on the east, the sides are enclosed by colisters. The walls of the courtyard are constructed of blocks, the exterior of the edifice is usually plain while the interior is covered fully with thick coat of lime or mud plasters. Roofs are kept sloping, the ceiling is internally supported by colonnade, the roof is surmounted by a rising ornamental steeple.

A few of the older Mosques are also self-contained square buildings like the tombs with a low pyramidal

roof built of earth and brich bark. Such as the Mosque of Madine, Khankahi Mulla, a Mosque at Pompur, Khankahi Naqshbandi and Khankahi at Bijbehara. The rest of the Mosques are quardrangle in plan. The motif's of ornamentation employed in Muslim constructions is not only different but also Islamic one. The representation of human beings is forbidden as per Islamic teachings so that is why, such a type of ornamentation is absent in Muslim constructions. In these constructions we see geometrical and arabesque patterns, ornamental writing and a formal representation of plants reflecting thereby the natural beauty of the country.

Besides, the early Hindu and Muslim monuments, there is an another group of religious monuments attributed to 19th and 20th Century AD. It is known by the name of modern Kashmiri style or Reshi order. It is purely Kashmirian and hardly seen beyond its borders. Most of the Mosques and tombs built in 19th and 20th Century AD are attributed to this modern Kashmir style. Such mosques and tombs are seen almost in every village town and city of this land. (For description see guide to Muslim shrines).

SANKARACHARYA TEMPLE

One of the most famous and well preserved monuments of Kashmir is the glorious temple of Shakar Acharya. It stands on a hill called Kohi Suliaman, who built the temple nothing can be said with any authority. However, Kashmir chronicles have recorded one Gopalditya to had built it in 3rd Century AD. It consists of an octagonal basement. The main temple is a square building on each of the four sides of which are two projections which terminate in pediment and a gable the latter intersecting the main roof half way up its slope.

PARIHASPURA RUINS

The ancient site of Parihaspura is situated at a distance of 23 kms from Srinagar on Srinagar-Baramulla road. The ruins of few Buddhist and Hindu shrines are seen on its Karewa. The ruins of a Buddhist Stupa, a monastery and a Chaitya, besides the ruins of few Vishnu temples have been identified at the site. The ruins as per records were first put to systematic excavation in year 1914 by D R Sahani (Archaeologist). A group of Buddhist sculptures were

exhumed from the site which are housed in state museum at Lal Mandi, Srinagar.

SUN TEMPLE

One of the glorious monuments are the ruins of a wonderful temple at Martand (Rambirsinghpura) about 68 kms in the south-east of Srinagar. The temple is recorded was built by Maharaja Lalitaditya in early 7th Century. He dedicated it to Surya Devata (Sun God). The main shrine is surrounded by a cellular peristyle numbering 84 and above all are the carving of the figures in bold relief in trefoil arched niches under their angular pediments, which makes the entire composition as magnificent one it looks to had served as model for subsequent temples. The monument observes S L Shali Archaeologist, 'even in its present situation exhibits the highest stage of glory and prosperity which the valley could never achieve ever after'.

TEMPLE AT NARASTHAN

Situated at a distance of 20 kms from the historic town of Avantipura the village contains the ruins of a glorious temple of 7th Century AD.

The temple measures 65 ft. sq.. It is one of more interesting monuments of the land which speaks of a wonderful craftsmanship of medieval Kashmir. It is recorded to had been constructed by Maharaja Lalitaditya.

NARANNAG GROUP OF RUINS

Ancient group of ruins of few shrines are seen at Narannag - Wangath about 50 kms distant from Srinagar towards north east of the city. There also exists a spring which is sacred to Hindus.

The earliest foundation of the site is attributed to Jaluka son of Ashoka 3rd Century AD while other foundations are dated to pre-Karkota and Karkota periods.

The ruins that of a Buddhist Matha and few temples are well identified. The plinth of the Matha measured 1-3'.6" long and 67'.6" broad. Another temple with its doomed ceiling on a square terrace of 30'.6" is identified as Vishnu temple and believed to had been raised by Maharaja Lalitaditya.

AVANTIPURA TEMPLES

Avantivarman (855-883 AD) this famous ruler of the

land is said built two Hindu temples at Avantipura. The ruins of those massive stone temples are still seen in this town on the right bank of river Jhelum about 30 kms from Srinagar.

The temples are now shapeless however the gateways and the colonnades of these ruins are worth seeing. The temple were named Avantisvamin and Avantisvera dedicated to these two Hindu deities. Several of the Vishnu Sculptures exhumed from these ruins are well preserved in state Museum at Lal Mandi, Srinagar.

TEMPLE RUINS AT DEVESAR

The ruins of plinth of a temple are seen on the plateau of Devsar wooder 65 kms distant from Srinagar towards South Kashmir. It 30 square and 3' height, the partico is 15'x11'. The ruins are dated to 10th Century AD.

The site proved more archaeological in 1925 when a master piece of Kashmiri metal art, in shape of a lovely frame was accidentally found near the ruins. It was identified as the Shankarvarms frame carrying various images of Vishnu. It measures 6½ ft. high, and 4½ maunds in weight. The artifact these days is housed in the archaeological gallery of the state

Museum at Lal Mandi, Srinagar.

PANDRETHAN TEMPLE

Pandrethan is situated on the outskirts of Srinagar on Srinagar-Jammu Highway. It is believed as the oldest city of the valley and recorded in various chronicles to have been founded by Maharaja Ashoka in 3rd Century BC. It was then called Purandistana. Although the site was put to archaeological investigations in year 1913 but no antiquity of Ashoka's period was noticed here. The Site exposed a treasure of fine sculptures of Buddhist and Hindu deities which are these days preserved in state Museum at Lal Mandi, Srinagar.

A well preserved stone temple dated to 10th Century AD is still seen in cantonment area of the Pandrethan. It has been identified as Vimana type consisting of a single chamber.

It is built by one Meruvardhana in the middle of the 10th Century AD and measures 18 ft sq. This temple is the perfect type of later architectural patterns. Similar to this are the temple seen at Payar-pulwama, Mammal-Pahalgham, Kotheir-Achabal and Bumzu-Mattan.

4403

MAMALESHWARA TEMPLE

The olden temple of Mamaleshwara is situated at Mamal-Pahalgam on the left bank of Nallah Lidder. It is 8' square and has in front a porch supported on two fluted columns, one of which is missing. The walls are straight and vertical above the string course internally the shrine houses one pedestal and a Sivalinga. There is a spring rising from the front of the temple.

The shrine is believed to had been built in 10th Century AD, by a local Raja.

ANCIENT SPRING AND RUINS AT KOTHAIR

This ancient Hindu Tirth called earlier Kaptasevera is seen in ruins at village Kothair 15 kms distant from Anantnag. A spring in shape of circular tank basements and ruins of few stone temples are seen in this village. These temple ruins are dated to 11th Century AD.

MOSQUE AND TOMB OF MADINE SAHIB

Mosque and tomb of Madine Sahib is situated at Hawal

in old city of Srinagar. The monument is recorded to had been built by Sultan Zain-ul-Abiden in 1444 AD in the name of the Saint, Syed Muhammad Madine. He was a Persian envoy to Kashmir. To the north of the Mosque is the saints tomb. The monument as per its architectural details was one of the leading monuments of the land but unfortunately it could not preserve all those exciting features. It was celebrated for remarkable glazed tile decorations.

Sir John Marshall (Archaeologist) in his remarks on glazed tile work of the monument writes, the tile work is very valuable one of the most valuable antiquities which Kashmir possess, there are only three monuments that I knew of in India where such tiles can be found. Few fragments of these tiles nowadays are in display at State Museum at Lal Mandi, Srinagar.

MAZARIE SULATEEN

It is situated on the right bank of the river Jhelum below Zaina Kadal in olden city of Srinagar. The site contains the burials of few Kashmiri Sultans and governors inside the courtyard built of massive stones. Sultan Sikendar, Sultan Zain-ul-Abine, Mirza Haider Daughlat and graves of few other nobles are also seen in the graveyard. The most interesting is the

marvelous Budshah Dumath raised over the grave of his mother.

This is an octagonal domed structure which internally measures 7.15 meters. The monument is unique in its design and architectural pattern.

KHANQAH MULLA

Khanqahi Mulla, the most famous wooden shrine is situated on the right bank of River Jhelum near Zaina Kadal, Srinagar. The mosque is said was originally founded by Sultan Sikender (1389-1413 AD) in the name of the great saint of Hamdan Iran. This great Muslim missionary of Iran had arrived here in the reign of Sultan Qutub-ud-Din (1374-1389).

The Khanqah is a square structure built of wooden blocks the spaces are filled of small bricks. The main chamber measures 43'X63'. The other fourteen cells are enclosed towards southern and northern side of the main chamber. The Dado consists of a number of panels. The Khanqah is decorated by unique style of wood carving and calligraphy works, hardly seen in any other mosque of the land.

JAMIA MASJID

The largest olden Mosque of Kashmir is the Jamia Masjid situated in interior city at Nowhatta, Srinagar. Sultan Sikendar (1398-1413) a local Shahmeri Sultan is said to had built this grand mosque. It is quandrangle in plan and measures 14000 ft. sq. It is enclosed by pillared corridors and covered over by pyramidal roof with rising minors at the middle of the each side. The walls of the courtyard are built of bricks and red line, the celling is supported by fine wooden columns which number 378.

MUGHAL PERIOD MONUMENTS (1586-1753AD)

Mughal emperors had a great love with this land. Jahangir when asked on his death bed he wanted anything more he replied only Kashmir.

They decorated the land with their glorious monuments and gardens and introduced the plantation of magnificent Chinar trees. All their monuments and gardens could not be preserved. Several of their gardens disappeared while their other monuments turned into ruins. Few of their monumental ruins and gardens are follows:

MUGHAL WALL

The massive wall formed of local stones and bricks is seen around the Kohimaran (also known Hariparbat) in northern area of the Srinagar city. The wall which has collapsed at several places actually measured 3½ miles in circumference, 28 ft. in height and 3 ft. thick.

The wall is said was founded by Mughal emperor Akbar in 1597 AD and completed by his son Jahangir in 1620 AD. Mughals named it Nagar Nagar Fort and used it as their cantonment.

MUGHAL GATES

The massive Mughal wall around the Kohimaran also posses two royal gates Kathi Darwaza and Sangeen Darwaza.

KATHI DARWAZA

This principal gateway exists towards Southern side of the wall. It is built in well finished stones. Its mihrab measures 35 ft. high and 30 ft. wide. The mihrab is encircled by finally dressed deveri stones. It is a

simple structure consisting of a domed chamber in the middle with two side recesses.

The upper portion of the mihrab carries an Persian stone inscription. It is in three ports and provides information regarding the construction of the wall as well as the gate.

SANGEEN DARWAZA

Sangeen Darwaza or stone gateway it is towards the western portion of the wall. This gate was more ornamented then Kathi Darwaza but unfortunately it has lost most of its interesting features. Purely formed of finally chiseled devri stones, its exterior was decorated with carbelled windows there were two stairs giving way to beautiful roof. This is believed to had served as the royal gateway to the Nagar Nagar Fort.

PATHAN FORT

This Fort built in early 19th Century AD is seen on the top of the hill. Afghan Governor Atta Muhammad Khan is said to had founded it in 1808 AD. It is said served as their cantonment. It has five sections and measures 4000 ft. sq. Its walls are 26 ft. high and

4½ ft. wide. It has a wooden gate towards eastern side. To reach the monument one has to climb 200 yards from the Shrine of Makhdoom Sahib. The fort is under the look after of state archaeology department but is poorly maintained.

MOSQUE OF MULLA AKHOON SHAH

The monument is seen inside the Mughal wall on the northern slop of Kohimaran hill in Srinagar. This is an old mosque built by Mughal prince Dara Shikoh in the reign of Shah Jahan. The mosque was built in the name of his spiritual guide Mulla Akhoon Shah. The mosque has a fine location. It is situated in a courtyard. The super structure is a two storeyed building built of grey lime stone and bricks.

PARI MAHAL

This Mughal Palace is only of its kind in the valley built by Mughal prince Dara Shikoh in the reign of Shah Jahan. It served an observatory for taking of astrology and astronomy researches. The prince is said had built the observatory at the instance of his spiritual guide Akhoon Mulla Shah and named it after her beloved wife Pari Begum.

The monument is seen in the glorious lape of Zabarwan hill to the west of Cheshma Shahi in Srinagar.

PATHER MASJID

It is only olden stone Mosque, found in the valley. It is situated on the left bank of River Jhelum opposite to the famous shrine of Khanqah-i-Mulla near Zaina Kadal. Noor Jahan the wife of Jahangir (Mughal emperor) is said to had herself executed the construction of this Mosque. It is also known as Shahi Mosque. Built entirely in local stone, the Mosque is the fine example of the period built in stone. Instead of using indigenous brick and wooden material that was the common tradition of the land Nur Jahan is stated emphasized raising of structure in stone and grey line stone. The Mosque has followed the same Mughal design that of Agra, Delhi and Lahore Mosques.

MUGHAL GARDEN AND HAMAMAT ACHABAL

A magnificent spring, Mughal garden and Haman is seen at famous site of Achabal 10 kms distant from Anantnag. The spring rises here from the feet of

rocky spur of mountain. Mughals decorated the spring by a magnificent garden. Emperor Jahangir is said to have built the garden after the name of his beloved wife Noor Jahan in 1665 AD. The garden today measures 476 ft. long and 45 ft. wide and consists of three terraces. It has lost almost all the Mughal constructions.

Nowadays the only Mughal monument seen here is the neglected Mughal Hamam (Hot Bath) towards the west of the garden. Built of bricks and red-line the structure measures 32 ft. sq. internal walls are covered over with thick coat of lime plaster. It carries few perforated windows. Internally it is divided into few chambers probably in bath room, dressing room and hot or vapour bath room with heating arrangements. The water to Hamam is said to have been carried from the spring through earthen pipes. The evidences of few such earthen pipes were found in the Hamam.

VERINAG

Verinag is situated at a distance of 74 kms from Srinagar in South Kashmir. During the construction of a forest hut, Verinag revealed a group of Hindu images attributed to 12th Century AD. These images

are housed in state Museum at Lal Mandi Srinagar. There existed a spring called Vernag. Initially it was a shapeless pound. But Mughal emperor Jahangir and his son Shah Jahan built arcade around the spring.

NISHAT AND SHALIMAR

The Nishat Bagh measures 595 yards long and 369 yards wide and is arranged in ten terraces.

The Shalimar Bagh measures 500 yards long and 200 yards wide. It is arranged in four major terraces. Situated at minor distances from one another, these magnificent gardens with mighty chinars in its different terraces are spread over the eastern banks of world famous Dal Lake.

The road leading to Harwan connects these garden with Lal Chowk Srinagar and are 5 to 7 kms distant from Srinagar. These gardens are recorded to have been laid by Asaf Khan brother in Law of Jahangir on of his master.

SHRINE OF THAGH BABA SAHIB

The shrine of Sheikh Ibrahim alias Thagh Baba Sahib is a glorious monuments of late Mughal period. It is

situated on the left bank of River Jhelum at Shah Mohalla Safa Kadal.

The single chamber shrine basically is a mausoleum which as per traditions houses the mortal remains of the saint and his disciples.

Inside the chamber are seen eight graves. The worth seeing are the tomb stone laid over few of these graves. Carved stones look like black marble and are similar to those what are seen in other Mughal mausoleums of India. The pattern and the mechanism in which these tomb stones are placed in very much interesting. The joint of these tomb stones is quit visible to the extent that a thread can pass through it.

The main shrine is built in highly polished bricks over a single stone platform.

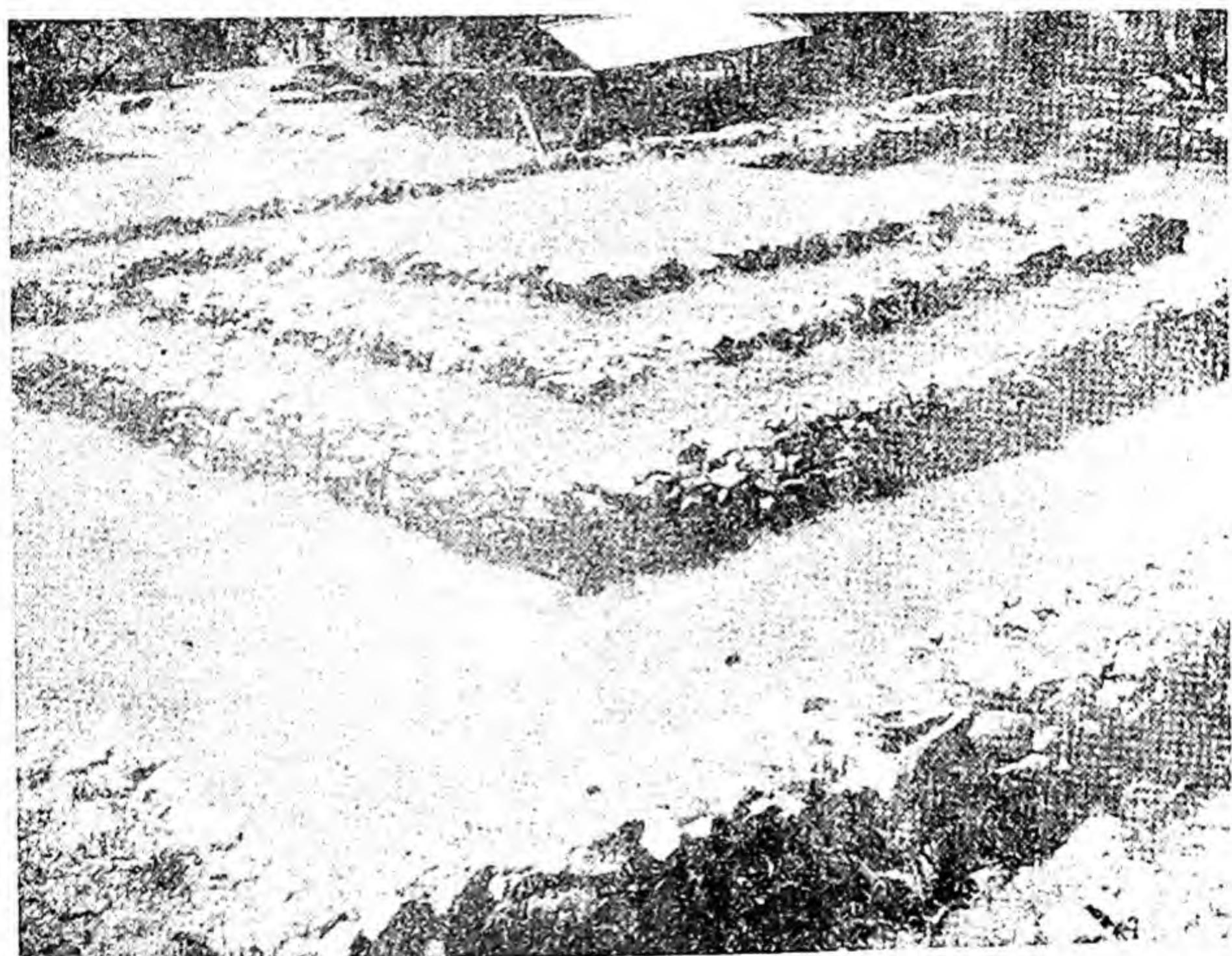
As per the local traditions the mausoleum is believed to had been built by Mughal emperor Aurangzeb Alamgir. He is also said to had raised a stone tomb on the grave of Akhoon Mulla Tayub situated only few yards from this mausoleum.

BURZHAMA PRE-EXCAVATION PERIOD

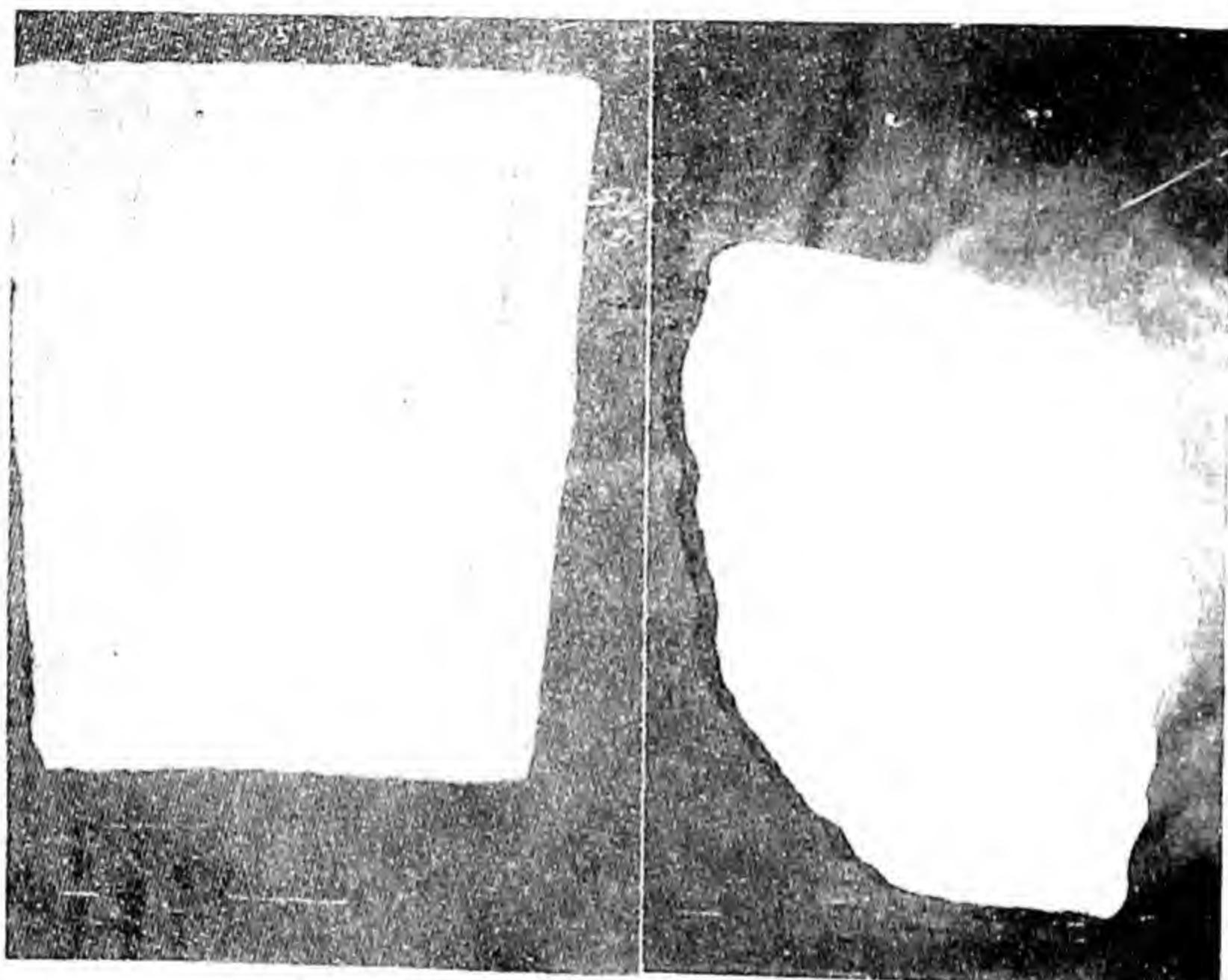


Standing Megalith

RUINS OF STUPA, HARWAN



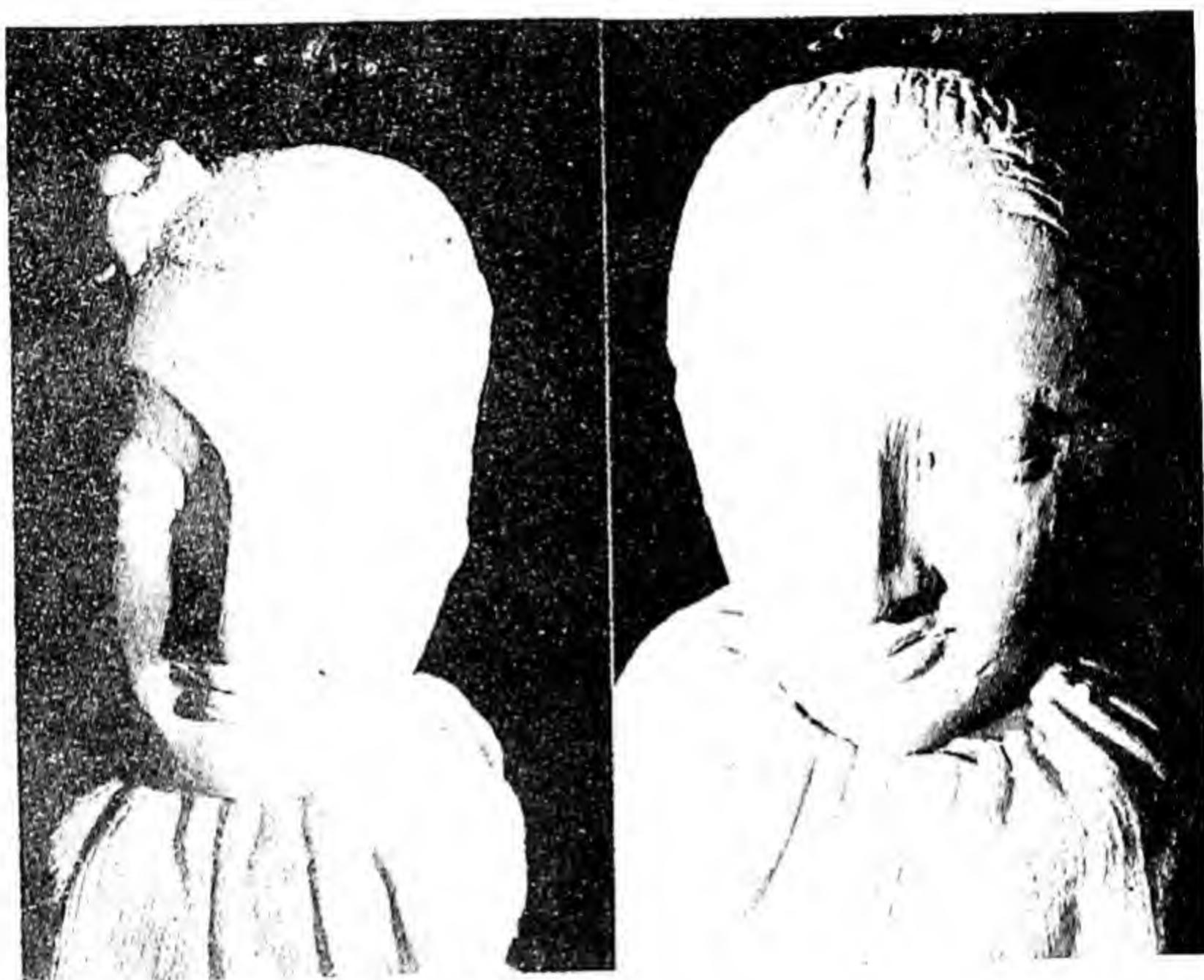
TERRACOTTA TILES, HARWAN



Man and woman in a bolooy,
below stag

Group of Musicians

TERRACOTTA HEADS, USHKAR



Budha



Mysterious caves, Lasthiyal Kalaroos, Kupwara.



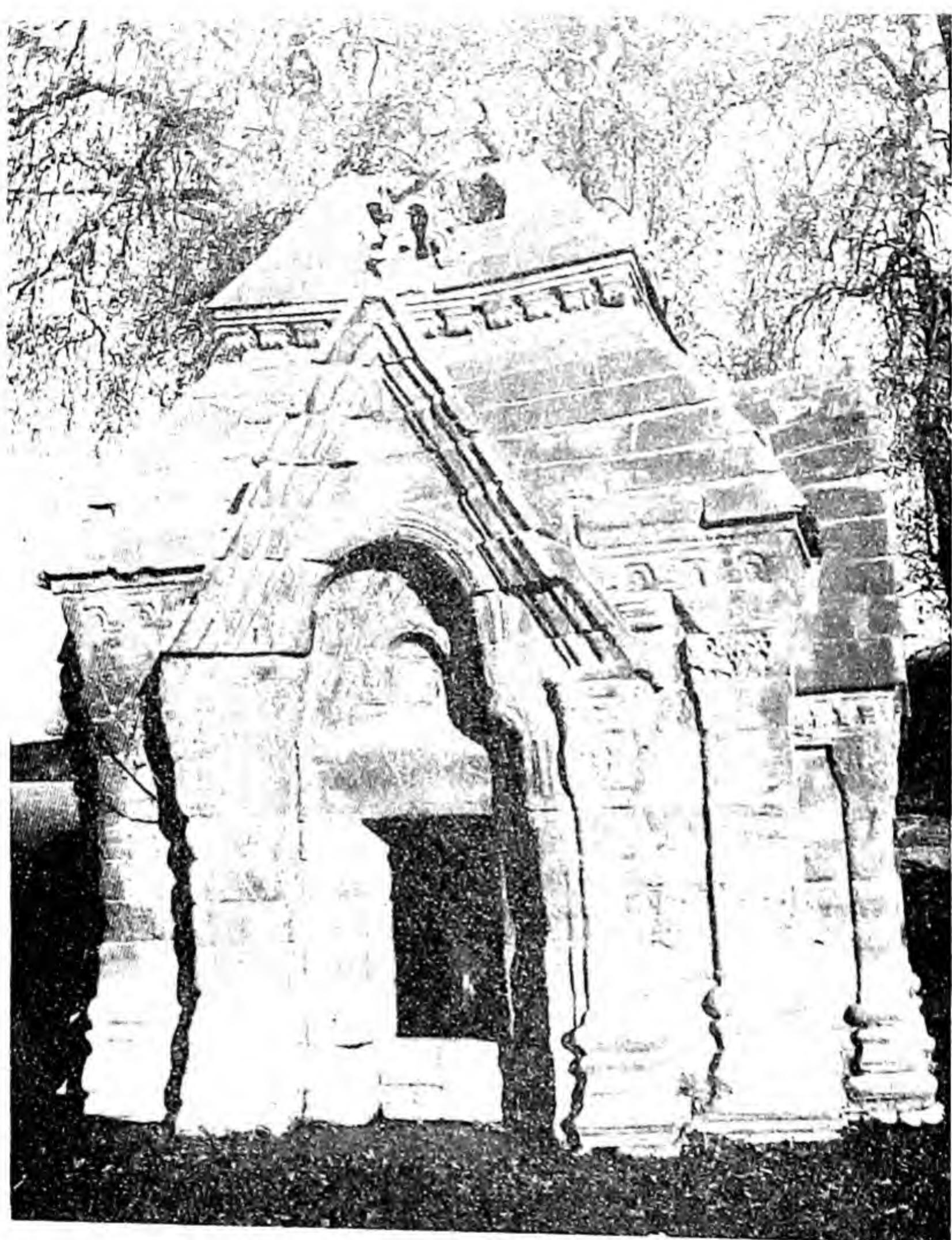
Sun temple, Martand



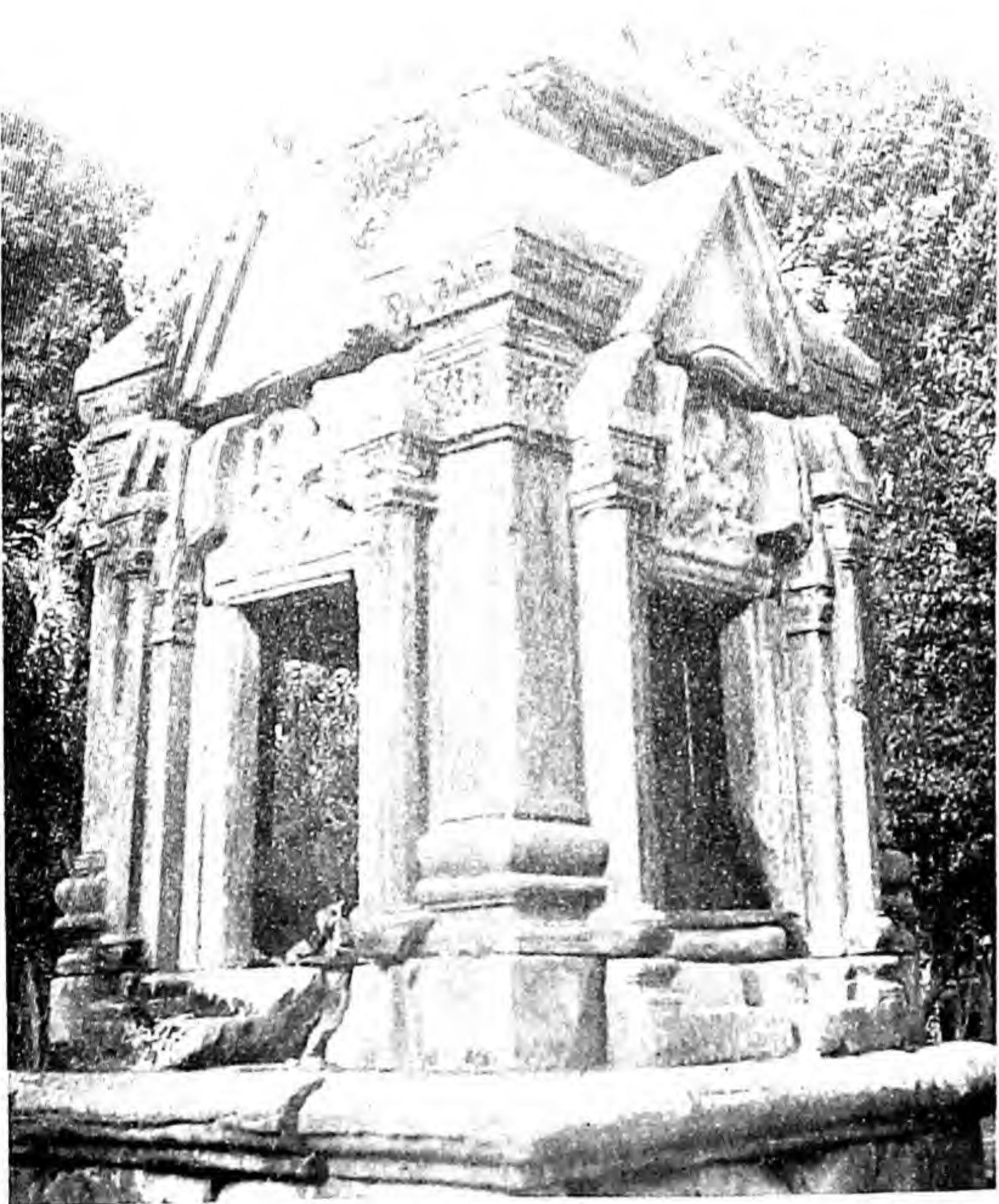
Siva temple, Narasthan



Temple ruins, Avantipura



Siva temple, Pandrathan



Siva temple, Payar



Temple wall, Bunyar Uri



Siva temple, Bunyar Uri



Temple, Pattan



Temple Ruins, Kothiar



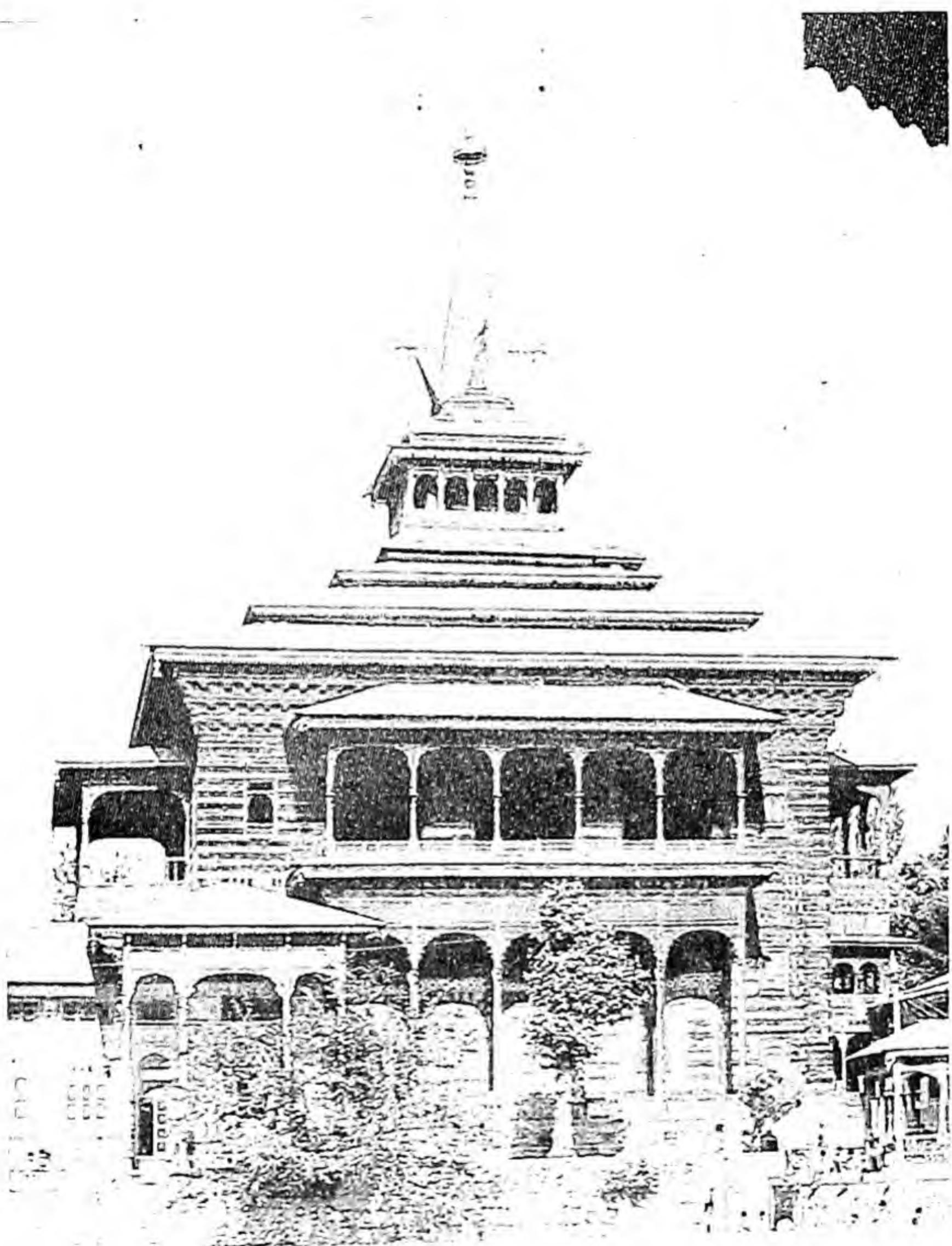
Madina Masque, Hawal



Budshah tomb, Zaina Kadal



Mazarie Sulateen, Zaina Kadal



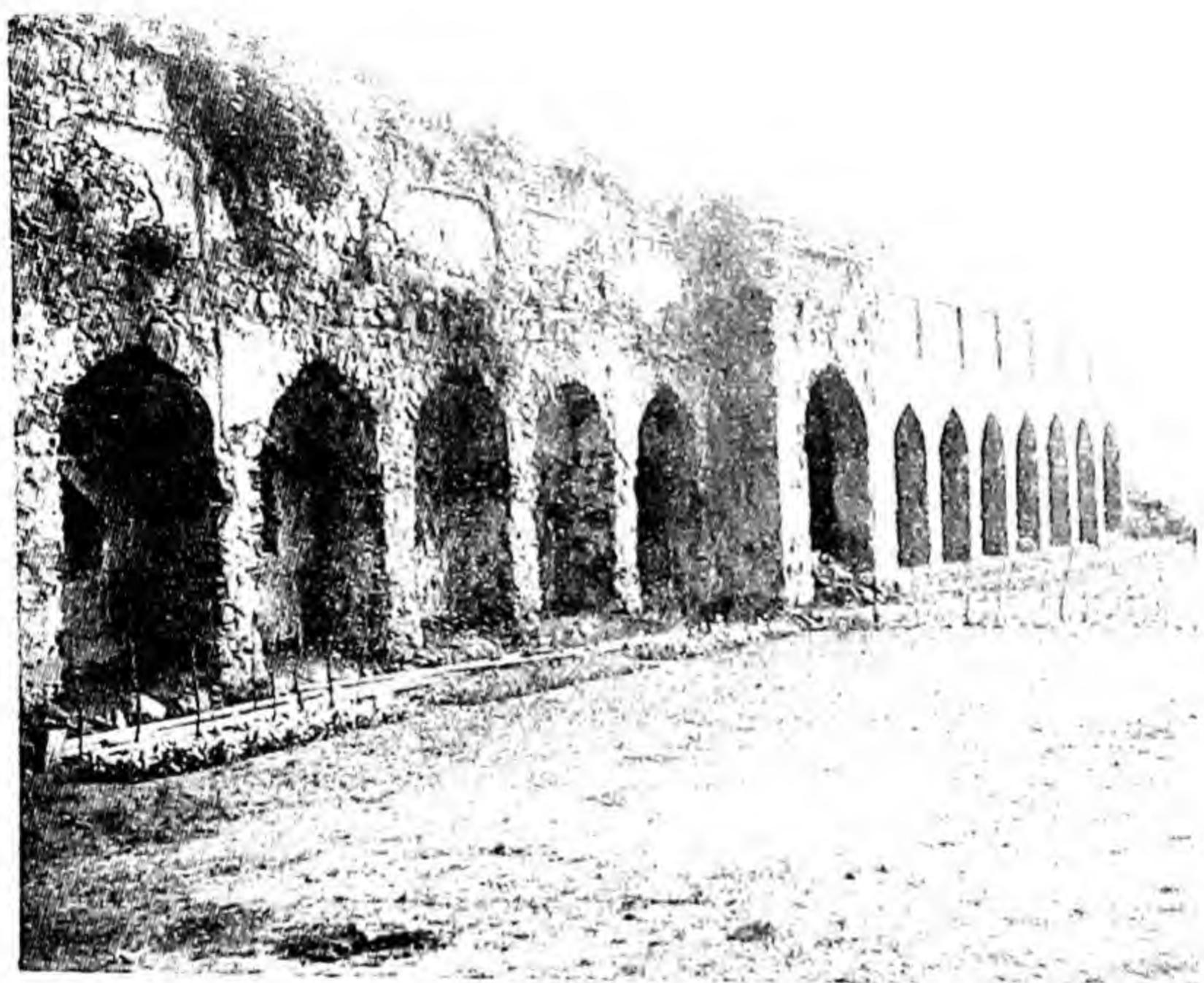
Khankhi Mulla, Fetah Kadal



Ratnan Fort, Haripurbat



Mughal gate, Hawal



Pari Mahal, Chesmai Shahi

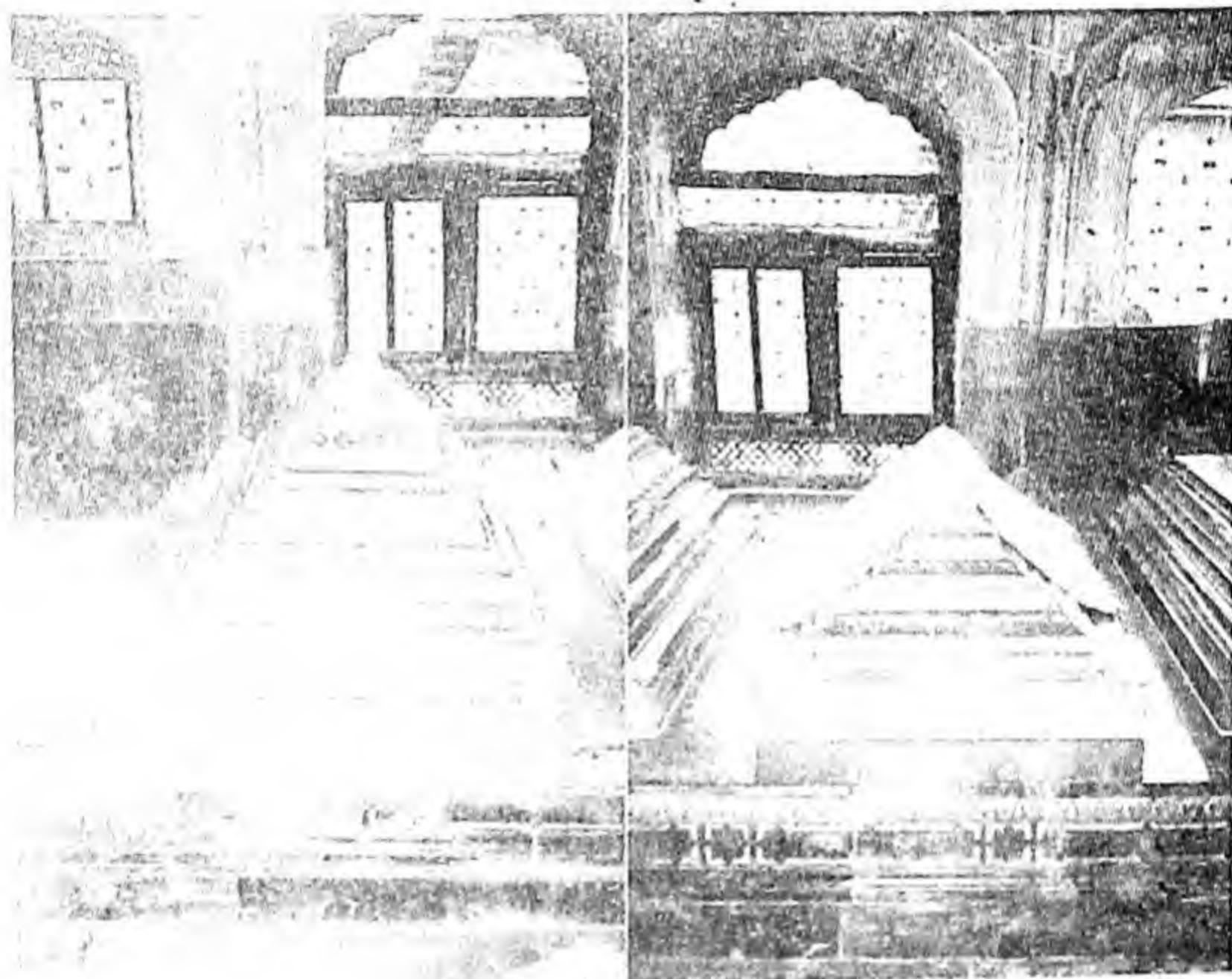


Mughal Hamam, Achabal



Thagh Baba Tomb, Safa Kadal

91403



Inside a Tomb.



A WORD ABOUT THE AUTHOR

Iqbal Ahmad born in village Parigam Check (South Kashmir) is working in Sri Pratap Singh Museum as Guide Lecturer.

After graduating in Arts from Kashmir University he did post-graduation Diploma in Numismatics form IIRNS Nasik Maharashtra. He is the first numismatist of the state besides a well known archaeologist and writer.

He started his writing career in 1985 while contributing articles to various local dailies and weeklies. In 1994 he got a regular column in Greater Kashmir under titles 'Glorious Past & Heritage Point' respectively. He works on several numismatic and archaeology projects. 'Guide to State Museum' and 'Guide to Archeological Monuments' are his well published books. 'Sculptures of Kashmir', 'Sultanate Period Coins', 'Kushan Kashmir', are his other Monograms which are under publication and expected very soon.